The Inquirer

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A WORLD FORCE

ANTICIPATIONS OF DAVOS and the 17th I.A.R.F. CONGRESS

By A. B. Downing

IT is safe to say that the International Association for Religious Freedom and what it stands for has by now crossed most of the provincial barriers of our Unitarian minds. We all have now, lurking somewhere in our consciousness, a conception of international Unitarian fellowship. It can often be fished out successfully by a pulpit sermon or a visiting American, though it usually drops all too easily again into cerebral obscurity when the fleeting occasion of remembrance has departed. It is open to argument whether the best sorts of Unitarians are those who prefer the fewest links with others, but the more general feeling probably is that those Unitarians are good ones who can rejoice eagerly in bonds of affinity. Religious minorities, supposedly, derive much of their strength from emphasizing their differences from the average majority. No doubt there are still English Unitarians, otherwise admirable subscribers to their local cause or supporters of their parson, who are politely unresponsive to the thought of having anything even remotely in common with a liberal Protestant in France or the First Unitarian Church of Toronto or the Brahmo Samaj. If they can be good Unitarians locally they are content to be unattached universally, so to say, or even nationally.

But the idea of universal Unitarianism, perhaps not unlike cheerfulness, will keep breaking in. Give me life's luxuries, said Oscar Wilde, and I can dispense with its necessities. For many, we may suppose, the luxuries of local Unitarianism will remain more important than the necessities of universalism. The fact that the Rev. Stewart Carter is now an American Doctor of Letters in Boston and a Unitarian Doctor of Divinity in the City of Chicago is for all of us a gratifying recognition of Mr. Carter's English Unitarian virtues. If he wears his academicals they will add a welcome spash of colour to our more formal Unitarian occasions. But the idea that Mr. Carter is a big-wig in such a thing as world Unitarianism—which is roughly why he has been adorned by two doctorates—or the notion that Unitarianism is some kind of world-force or universal idea, that is something less easily grappled with by our average Unitarian minds.

"To whom it may concern"

If it was not there already, the light of Unitarian universalism, perhaps, could have begun to dawn the other evening, when we were all round the "telly" and heard Mort Sahl refer to Mr. Adlai Stevenson as one of those Unitarians who at worship habitually pray "to whom it may concern". When most of us laughed, we may also have had the wild surmise that Unitarianism, after all, is not confined to England or Lancashire. We may hope that a large number of us hugged that surmise to our common comfort and rejoiced to hear that blessed word "Unitarian" making its impact in countless drawing-rooms and on multitudinous homely hearths. It is indeed a wild or a sweet surmise that in the 20th century our Unitarian ways of thought, and of worship together, might one day be copied by multitudes rather than complained of by carping traditionalists?

Whether the surmise is a wild or a sweet one, pregnant with likelihood or heavy with doubtfulness, there is everything to be said for us ordinary Unitarians broadening our perspectives and looking beyond our Chapel graveyards towards world-aims and universal affinities. Without vision the people perish and it may well be that without the vision of an international Unitarian association, we shall perish indeed. If the I.A.R.F. did not exist we should have to invent it. Fortunately we are spared the pain and trouble of creation.

Our forefathers brought the I.A.R.F. into being decades ago. We have only got to make it work, with the help of the tenacious Dutch at The Hague and the affluent Americans in Boston. With a combination of tenacity and affluence, we ought to be able to do anything.

The International Secretariat

At any rate we are doing something this summer. Indeed we do something triennially. As at present constituted the I.A.R.F. has a life-frequency of three years, which is probably as much as it can manage. That is not to say there are not all sorts of comings and goings in between. Stewart Carter nips off to America, John Kielty descends on Paris to wonder and be wondered at, and from The Hague outwards correspondence and people flow in all directions. The international secretariat at 40 Copes van Cattenburch never seems to be locked or silent. Things happen. One has the general feeling that silently, wisely and well Unitarian and Liberal Protestant fingers are being kept on the pulse of the world.

The Unity of Mankind

This August, in Davos, with the Swiss snow swept or melted away for our arrival, our international association will take life and shape again. Once more we shall meet ardent Americans complete with cameras and convictions, volatile Frenchmen exuding culture and intelligence, healthy Dutchmen who would

no doubt make good space-travellers if they were not intellectuals and of course ordinary Englishmen like you and me who are easily lost in a continental crowd with our womenfolk bravely coping with unremembered French and wallowing up to the ears in international realities. In the words of Madame Duclaux (Hymns of Worship, No. 106) it will all no doubt be

Obscure and strange, yet surely guided
To reach a distant end divine!

"The Unity of Mankind in our Divided World". So runs the theme of the Davos Congress. Alienation and Fellowship—our Essex Hall Lecture this year would have provided an equally good title. There will be a Theologians' Lunch and a simultaneous symposium of Liberal Christian Women. There will be Devotions and Panel Discussions and Free Afternoons and Cultural Gatherings. We shall hear about what is happening to The Family and we shall be all agog to know the name of the chairman, "to be announced later", who will preside over Human Nature and Destiny. There will be people from Brussels and Budapest and Belfast, and doctors from Marburg and Malix, people we have met before and people we have still to meet. But about all this you will hear in due course, when we have completed our intellectual labours in the sun of Switzerland and returned to where we are doing our bit for true religion, sweeter manners, purer laws and nobler modes of life. We can be sure that our ancient Unitarian faith will be infinitely better for our continental encounters. Perhaps indeed a new notion will start nibbling at our complacency and we shall begin to be convinced that our Unitarian religion is meant to comfort not only our own country but the world. Urbi et Orbi, says the Pope in Rome, addressing his messages both to the City and the World. We Unitarians ought to say no less.

IN THE FORGE OF OUR MINDS

By Phillip Hewett

(The following article has been taken from a recent sermon by the Rev. A. Phillip Hewett, delivered recently in the Unitarian Church, Vancouver. His argument was partly derived from the American writer, Lewis Mumford.)

THERE has been an appalling landslide in the moral values of the population of the so-called civilised parts of the world during the past quarter of a century. It is difficult, of course, to compare the present with the past, because we know the present at first-hand and the past only at second-hand. But allowing for this difficulty, and allowing also for the fact that here the pace has been such that we are dealing with the very recent past, a past well within living memory, such a landslide has taken place.

From the dawn of recorded history war between groups and tribes and nations has existed. It has often been depicted as something glorious, but more thoughtful people have never regarded it as anything other than a tragedy, though they may often have felt it to have been an inevitable tragedy. But there did emerge with the slow rise of civilisation certain accepted moral codes in regard even to war. It was an abomination even among comparatively savage people to poison the wells or slaughter your enemy's cattle, to seize women and children from his cities and use them as a screen behind which your armies advanced into battle, to chop down his orchards and set fire to his crops. It gradually came to be accepted that war should be conducted between armies, and that although soldiers could never be completely controlled in their actions towards a civil populace, so far as official policy was concerned civilians should not be harmed except by accident, or if they started an attack.

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Even between armies there were certain codes of conduct. Truces would be arranged on religious holidays, or for the purpose of tending the wounded, or to let civilians get clear of the battlefield. The English were scandalised when the Scots, at the battle of Bannockburn, dug concealed pits into which the horses fell. So one could go on. There were codes of conduct, often disregarded under stress, but still generally accepted, right down to modern times, to the Geneva Convention of 1925, even down to the last war. I can remember how carefully, in 1939 and 1940, the Royal Air Force confined its attention to strictly military targets, and how sensitive it was to any allegations that it had not done so. Mumford mentions the serious discussion in military circles in the United States as late as 1942 concerning the immorality of bombing Japanese cities. That sort of thing was still tinged with the horror which the world had felt as it watched what Hitler's bombers had done to Guernica and Warsaw and Rotterdam.

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And then within a few years the whole pattern altered and Western civilisation abandoned all the progress that had been made in regulating warfare since the Bronze Age. The bombs on Hiroshima and Nagasaki did not begin this new era of genocide. It had already begun. For several years before that the Western air forces had already adopted the Nazi code of morality. I know what I'm talking about; it so happens that for a time I was on the headquarters staff of Bomber Command. The mass extermination of whole populations had no longer become a revolting atavism carried out by people like Eichmann and Mussolini; it had become a deliberate instrument of national policy among all the leading nations of the world.

And so it is today. The estimate of the value of human life which grows from such a code has corroded our civil life. Much of the violence which troubles every community arises out of training deliberately given during the war and conduct applauded at that time. And, of course, this thinking now dominates the way in which we look at other nations of the world. Scientific developments have given us the instruments to put idea into practice. And the idea is genocide. We are now prepared to practise the mass extermination of populations, most of us, as a deliberate instrument of policy. A difference of ideology or of national desires, if it goes deep enough, is assumed to offer a sufficient excuse.

On the whole, organised religion has accepted this change. In its first issue for 1961 the *United Church Observer* said this in an editorial: "Vigilance is necessary. And in an atomic age the only way to be vigilant is to plan our defence with the most efficient weapons we know . . . ." What it means by "efficient" here, as is plain from the context, is efficient in mass extermination. The weapons being talked about are hydrogen bombs.

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This is no isolated utterance. It could be paralleled many times. Let me add that there have been many people in all churches, too, who have spoken out on the other side, but in view of the fact that religion is generally said to be a bastion of moral standards the picture as a whole is a very sad one. By and large the moral leadership in the fight against the acceptance of mass extermination of peoples as an act of deliberate policy has come from outside the churches.

We are a part of this picture. We can't contract out. We have simply to determine what sort of part we will play. Some people are always looking for the easy answer, the scapegoat, something that doesn't involve themselves. But it won't work. It can't work. We're all in this together. We have all absorbed just a little of the mentality of Eichmann during these past twenty years.

But we are also the custodians of the moral values that have been patiently worked out over the centuries. If you are interested enough to attend this church, presumably you have some feeling for those values, and for the possibility of further moral progress in the future. But moral progress comes only through being struggled for. If we have seen morals regress instead of progress during the past twenty years it is because not enough people have felt deeply enough involved to take part in that struggle. It involves sacrifice, unpopularity, even at times persecution. Thus has it always been. But the only way forward, now as in the past, is for concerned people to hammer out in the forge of their own minds and hearts their conviction that certain things are right and certain things are wrong. And then *to say so*, in the clearest possible way.

A LAYMAN'S DIARY

July 20. We aren't getting an awfully good Press from the *Times* and its satellites these days. The other week I mentioned a reference, in the *Literary Supplement* to a " unitarian minister ". Today, in a collection of random thoughts on " Pleasure in Reading ", Alfred Duggan, the historical novelist, has this to say:

> " An ear so untutored as mine is easily captured by rhetoric. . . . I disagree with everything that Macaulay stood for, but to wallow from time to time in his parliamentary speeches is most enjoyable. When he is defending the right of Unitarians to possess property specifically given to Congregationalists how magnificently he makes the worse appear the better cause! "

I suppose we should be grateful for the capital U this time, and let it go at that. But I should like to have heard Dr. H. McLachlan's comments on this sidelight on the Dissenters' Chapels Act.

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July 22. I have occasionally alluded in this *Diary* to the tendency for High Court judges to hold forth from time to time in debates on penal policy; and I have been rash enough to suggest that one should not be too overawed by their Lordship's views. I get rather disturbed at the way in which the public seem to assume that because a number of judges are in favour of capital punishment, or corporal punishment, or very long sentences, their views must be treated as being the most expert opinion available, but I have been rather diffident about putting forward this belief of mine too forcefully. I don't want to end up in the Tower!

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But I need not worry any more, in view of a letter in today's *Times*. The writer is Dr. H. L. A. Hart, Professor of Jurisprudence at Oxford, and his words are to be welcomed as a classic assessment of the true status of the judges when it comes to deciding on a policy of sentencing. " In considering the length of sentences," he says, " the Prison Commission and the Home Office can draw upon a wealth of knowledge, skill and experience to which the courts have no access." And he goes on:

> " Certainly an English judge is an incomparable master of the art of a fair trial: everything in his career as an advocate conspires to make him that. But as far as sentencing is concerned he is merely an elevated amateur: for there is nothing in the education, the professional training or career, or the usual background or interests of an English barrister to equip him for the responsibilities of sentencing. A few days a year as a recorder is not enough or of the right kind for that. Indeed most English judges would, I suspect, repudiate that idea that any *expertise* is required for the business of sentencing. Some of them certainly speak as if the proper determinant of sentences was common sense guided by intuitions of the relative wickedness of various offences."

I was glad to read this, and to see Professor Hart's conclusion that " the general views of judges on sentencing policy are of no particular value, as distinct from influence."

July 23 (Sunday). Some weeks ago the BBC Home Service promised us a radio biography of the Rev. C. Silvester Horne (1865-1914), in the *Way of Life* series which has replaced the evening religious service on sound radio. At the last minute this was postponed, rightly I think (but much to the annoyance of the *Christian World*), to give way temporarily to a programme about the action that various church groups were taking to arouse public opinion about Angola. The postponed programme was put on this evening.

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It was a bold stroke to cast Kenneth Horne to portray his father (he was a boy of 7 when his father died); I have always felt that a solid integrity and humanity shines through all Kenneth Horne's radio appearances, whether serious or humorous (and how good they are!). I for one was entirely convinced by the sympathetic, forceful picture of the radical Congregationalist minister that came over the air. It was interesting to be reminded of the close connection there was in the 1900's between political liberalism and church non-conformity (Horne was Liberal M.P. for Ipswich and minister of Whitefield's in Tottenham Court Road at the same time). An amusing story was told of a parliamentary candidate of those days testing out the church affinities of an audience: " I am happy to be addressing you tonight. My great-grandfather was an Anglican " —silence— " my great-grandmother was a Baptist "—silence— " my great-aunt was a Wesleyan Methodist "—frenzied applause —" and I am proud to say that I have always taken after my great-aunt! "

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July 24. All being well, this evening should find us on the boat train at Waterloo, with at least a quorum of family and suitcases. David and I, being ingrained stay-at-homes, are united in a mildly-expressed non-enthusiasm about " this French lark ", but no doubt once we all actually tread the sands of North Brittany we shall feel quite cheerful about the expedition. Gordon, Jamie and my wife are very keen on the whole thing, so democracy has been vindicated. We have plenty of phrase-books: one in particular seems to have every necessary remark except, perhaps, " See! our postillion has been struck by lightning! " (If one is in a dentist's chair, I note that one expresses one's essential Frenchness by saying "*Aie* " where an Anglo-Saxon would say " Ouch ".).

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David has just told me that he has found one piece of silver lining (where he got it from, I do not know). " Well anyway ", he tells me, " we won't have to go to *church* in France."

FROM ITALY

By Basil Viney

I HAVE recently received two interesting communications from Italy which should be of interest to Unitarians. One is a book by Beppino Disertori, a Professor of neurology in Padua University, entitled " De Anima " (of the Soul) it fulfils a twofold purpose. It is a study of the theories of the relation between mind and body from the time of the Greek philosophers to the present day. It shows a vast amount of diligent research; no sideline seems to have been ignored; no significant Indian, mediaeval or modern philosopher who had anything significant to say on the subject seems to have been overlooked. Related problems such as those of freewill or determinism, and of survival, reabsorption or annihilation, are historically considered. These chapters are as objective as humanly possible, but it is interesting to be reminded again how old all these controversies are, and how many diverse modern speculations have been anticipated centuries ago !

The second purpose of the book is to present the author's own views. On purely biological grounds he argues with much force and evidence for the primacy of mind over body even in the lower orders. He is a libertarian, ready to concede along with Martineau that any measure of real freewill limits to some relevant degree the divine omniscience.

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Deeply interested in psychical research he concludes, after a careful sifting of evidence and a consideration of all manner of alternative explanations, that some of the cases advanced by spiritualists as evidence of communication from the " dead " are foolproof, and that therefore in many other instances the spiritualist explanation is by far the most likely to be the true one.

He has his own conception of the structure of the mind—of the relation between conscious, subconscious and superconscious—illustrated by an ingenious diagram.

Rather to my surprise, Dr. Disertori tells me that his earlier book, " Libro della Vita ", in which he defends the vitalist position, had a sympathetic review in " Civiltà Cattolica ", a Roman periodical, and that he awaits a review of his new work. Does this mean that even Rome is so appalled at the prevalent materialism of today that it welcomes any theistic ally?

But any complacency about Rome, consequent on such thoughts, or on the readiness of Pope John to meet orthodox Protestant divines, is shattered by my second communication, a brief cry of alarm from the *Association for Religious Liberty in Italy*. I give a translation of the outstanding passages :

" The Milan group of the A.L.R.I. invites Italians to turn their attention to the destruction now preparing for those values of liberty and independence that only the Public School is able to nurture, defend, and pass on. The Trojan Horse of this destruction is the ten-year plan for the schools now before Parliament . . . . Sanctioning the unconstitutional principle of State finance for Non-State schools, the vast majority depending on Ecclesiastical authority, the plan opens the way for deep and perilous divisions in the land."

" It is true that the Public School is also under a process of confessionalization, already completely realized in the elementary stages, and partly in the middle and higher grades; but till today this might have been regarded as a wave of intolerance following on that of Fascism, and destined to exhaust itself. But if the articles of the ten-year plan that sanction the financing of the schools, dependent on ecclesiastical authority are approved we lose irreparably civil liberty of conscience and the co-education of the sexes, and fall into subordination to the ecclesiastical hierarchy, and into ideological and religious persecution. The force of the Vatican which lies behind these articles, and behind other legal projects already approved by the Democratic Christian party, will soon lead to the acceptance of the auxiliary function of the Public School, with all the consequences that this implies for the future of Italy."

" Faced by this reaction, which we Italians meet with tragic unawareness, favoured by the hesitation of the opposition parties who, through carelessness or by complicity have not pledged themselves in this struggle . . . we of the A.L.R.I. call on all of liberal conscience, that there may rise from the land a voice that will impress Parliament."

It seems curious that we in Britain have long given state aid to the Roman Church Schools, whilst such aid has not yet been conceded in Italy or the U.S.A.

Which reminds me of another earlier pamphlet from Italy, " The Hope of the Vatican ", in which Ernesto Rossi predicted that the first American Catholic president would be allowed to appear liberal by the Cardinals, but that the danger will come with the second or third ! My Italian theistic friends say that one must have lived in Italy to realise the danger, and they are evidently fearful that the Italy of today, forgetful of the warnings of Mazzini, is in grave peril of becoming a second Spain in the not-too-distant future.

BOOKS AND PERSONS

By John Rowland

WE are often told that the greatest tragedy of our time is the division between the arts and the sciences; and religious people would add that this is part of an even greater division—that between science and religion. I have never been wholly convinced of this. Moreover, it is always the man of the arts or the man of religion who speaks of the limitations of the man of science. Yet I remember, when I was a science student thirty years and more ago that at my University the musical society (to take a typical example of an artistic organisation) was strongly supported by members of the staff of the chemistry and physics departments. I recall, too, a chemistry lecturer in the University of Bristol who was frequent occupant of the pulpit at Oakfield Road Church. So the divisions are not as rigid as is sometimes thought.

What has brought this into my mind at this moment in time is that I have just read C. P. Snow's fine novel *The Masters* (Macmillan; 12s. 6d.). C. P. Snow is the name under which Sir Charles Snow writes. I understand that Sir Charles Snow is a scientist; yet in a series of novels as well written and as ambitious as any series of books in our time, he has made a name in the literary world which most of us would envy. One reviewer said of him that he is one of the three or four best novelists now writing in English. And when one recalls that this means that he is comparable to Mr. Graham Greene, say, it is obvious that it is a very high compliment indeed.

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The Masters, indeed, is a perfect example of the bridge between the two worlds of the sciences and the arts. Set in an imaginary college at Cambridge, it is concerned with the election of a new master of the college. It would be thought to many people quite impossible to make an absorbing novel on such a theme. Yet the Fellows (scientists and artists), whose votes will eventually elect the new master, are such well-drawn characters that even those who know little or nothing of the background in which the tale is told will agree, I am sure, that the book is one of those that when once started cannot be put down. It kept me up to an unusually late hour, anyway !

And it set me wondering as to why no one seems disposed to write a book of this kind set in some religious background. There was, of course, Sir Hugh Walpole's *The Cathedral*, which was much better than Walpole's vast and untidy "Rogue Herries" series. But I cannot think of any more recent effort in this direction. Might it not be that a book set, say, in a theological college might do something to make the background of religious training more understandable to many people to whom the whole thing is a mystery ? Of course, the problem would be to maintain a satisfactory background without running risks of libel—though I cannot think that if a writer produced a novel set at Manchester College, Oxford, that Principal Garrard would take them to court for it !

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But even in these days, when fewer novels seem to be read than in the past, there is surely room for books which have some sort of religious basis. The problem in the past has been that most religious novels have been mawkishly sentimental, and have revolted readers. That may sound unkind, but I am sure that it is true. Today sentimentality is the worst fault that any writer can show. The trouble about the popular songs of our time, for instance, is their banal sentimentality. Some of our teenagers may not worry about that; but no adult mind can enjoy such stuff. In the world of fiction, then, something of the nature of C. P. Snow's novels seem to be what is wanted. Is there anyone who can do it ? I should not like to attempt it; it would be an incredibly difficult task. But I am sure that this might well be one of the ways in which a barrier between two forms of looking at life might be broken down.

WAS JESUS EVER AT QUMRAN?

By Malcolm Batt

QUMRAN MONASTERY, out there in the Jordan desert, must have been a wonderful place. The excavators and the scholars have uncovered for us that sacred ruin, that place of activity, meditation, and prayer, where men—human beings like ourselves—wrote and preserved the now world-famous " Dead Sea Scrolls " during the century preceding the birth of Jesus.

We now construct a mind picture of the scriptorium, swimming pools, dining room, kitchen, dormitory, lavatories, workshops. All have now been revealed. And we can now let our creative imagination get to work to build up the kind of life lived there by the members of the Sect of the Scrolls.

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The Gospel according to Luke tells us that at the age of twelve, after having been discovered by his parents in the Temple sitting among the doctors " both hearing them and asking them questions ", " Jesus came to Nazareth, and was subject unto them ". And the record goes on, " And Jesus increased in wisdom and stature, and in favour with God and man ". After that nothing: until in his late twenties we find him in the Jordan desert seeking a " baptism of repentance " at the hands of his cousin John the Baptist—and where in the same desert we are told that " he fasted forty days "—within a few miles of the Qumran Monastery.

Where had he been during those many hidden formative years? It has always been assumed by his followers that he worked as a carpenter at Nazareth. But I would like to ask the question, is there possibly an alternative solution? Was he a member of the Qumran community? Could it have been that in the contemplative religious life of that monastic brotherhood he built up those wonderful ideals of his, and dreamed up those matchless parable stories—"The Good Samaritan", "The Prodigal Son"—and the rest? If that is how it happened then surely the "Dead Sea Scrolls" are not just a dry record of antiquity; they are lifted into a setting which links them up with the timeless teaching of Jesus, and his extraordinary human life as a spiritual genius of tremendous distinction in world history.

The scholars are too divided in their conclusions for any certainty on this fascinating question ever to be reached. And I am glad about this because it makes way for ordinary folk like myself to indulge in our own creative day dreams concerning the youth and manhood of Jesus which bring him to us alive—one of us. We obtain a real living background to that young man who came over the Galilean hills preaching "Metanoia", "Change your thinking", "the Kingdom of God is at hand, is within you!" The first Christian Modernist—trained at Qumran, until the great moment came when he instinctively knew that the teaching of the place, wonderful as it was, had become too narrow—the atmosphere too restrictive—to hold him. "It hath been said, but I say unto you"—something else, something different. He said it, and the world after nearly two thousand years still rings with his message, the message of a man who didn't in some mysterious way "come down from heaven", but grew up within the background of the great Hebrew prophets whose message was at the root of the Qumran teaching.

"Was Jesus ever at Qumran?" It is an inspiration to me, and a delight, to dream that he was. Is there room here to move about in a reverent agnosticism? Surely there is. And it's tremendously exciting!

RELIGIOUS INSTRUCTION IN SCHOOLS

By a Head Teacher

IN my 20 years of teaching I have taught in a Preparatory School, a Grammar School, a Secondary Technical School and two Secondary Modern Schools. In those schools religious instruction had its ups and downs but in none of the schools was it treated as the Cinderella of the subjects.

It seems to me a very dangerous argument that good moral conduct springs from a liberal dose of religious instruction. The purpose of religious instruction is surely to give each child some acquaintance with the inherited knowledge passed down to us from the past about religion; knowledge which, when the children have reached maturity, may help them to find the personal help that religion has given to so many. At the same time one aims surely to encourage children to know what collective acts of worship are, to appreciate their beauty and to grasp how religion can inspire men and women to do selfless acts.

Conduct seems to be something you cannot teach people or force them effectively to adopt. Children are "copy-cats" like all young creatures and if the school staff they see at work daily, set a good example, then they are influenced collectively. The ideal school which probably will never exist, is one surely, where, by the way the staff act to one another and to their charges, the life of true religion is taught.

What inevitably happens is something less than the best but a great deal better ethically than in the world outside the school. In what industry are so many hours of voluntary overtime worked by people in clubs, in taking children on visits and so on? Standards of conduct which may be influenced by religion, are in fact picked up from others. What school could exist for a month, if members of the staff adopted an "I'm all right, Jack" attitude to day-to-day problems, or if they got themselves involved in fisticuffs discussion disputes?

As head of a Secondary Modern School in the Midlands I found that the children seemed to be much more interested in Churches and Chapels than the children I had taught in a Grammar School and in a Secondary Technical School. Many belonged to Church choirs, even if their conduct out of school hours left much to be desired. It was part of my policy to arrange out-of-school-hour visits to places of interest ranging from factories to theatres and to churches. In the Secondary Technical School it was much easier to get a party of volunteers to visit a works than to get get them to visit an old church. With the Secondary Moderns I found that historic churches were popular I did find that vicars took more trouble in showing their church treasures to the youngsters from the selective schools than they did to the Secondary Moderns—with certain honourable exceptions.

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I also believe that the Assembly can be a vital factor in arousing a sense of at least respect for the teachings of religion. I came to the conclusion that the majority of children do not understand the Bible readings, although they usually respectfully listen to them. My policy was therefore to add to the Assembly "A Thought For The day"—sometimes a short story with a moral, even a fable which could be understood by the backward children or an arresting sentence, extracted from the writings of authors, secular and religious. One story I have found never fails to grip—an account of a mine rescue from a Black Country pit nearly 100 years ago in which the writer, David Christie Murray, a Black Country journalist of those days, implied that he had never seen such Christian courage as on that occasion. Possibly its appeal came from the fact that many of the children came from mining homes. I now keep a scrap book which I fill with suitable extracts from newspapers and periodicals and books for use in the future. I think, providing real thought is given to it, an Assembly can be as moving an experience as a Carol Service and similar functions.

I believe children genuinely like the Bible stories. There was the story told in the Secondary Modern School of which I was head, of a teacher's attention being attracted to the worst boy in the class. The boy gave a sledge-hammer blow to his neighbour during the Scripture lesson. His neighbour was almost felled like an ox. When challenged, he replied, "'e was stopping me hearing the stories about Jesus." Strangely enough this was true. The one subject this youth liked, who was in trouble in every room he went, was Scripture.

My own view is that the Agreed Syllabuses are devised by parsons who have little acquaintance with Secondary Modern Schools. Most of them seem to involve the teaching of ideas which as such bore children to tears. It seems to me Secondary Modern children like plenty of narrative material and my ideal

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THE SPIRIT OF PRAYER

We come before you, God of our minds, with the great diversity of our needs. The need for wisdom to solve some special problem of work or home or friendship; the need for strength of will to do that what we know should be done; the need for patience in some delay or disappointment or misfortune; the need for humility in some day of success or prosperity, for comfort in some moment of loss, for forbearance in anger, for pity towards others and towards our own pitiful selves.

We pray that, through togetherness with each other and with this, each will find his need met in this time of prayer; but more than that we would rise from our own need to think and work and pray for the greater need of the other; the dispossessed, the stateless, the homeless, the hungry, the uncared for, the unloved children of men.

Because we are weak, O God, we forget them too easily; we forget our oneness with them, our responsibility for them; we cast off the sense of shame which should lie upon us until these our brethren have won back to the dignity of freedom, security and worth. We pray for strength and faith to set their need before our own, to serve them before ourselves, not as benefactors or as friends but as true servants of ours in the hands of a living and loving God.

syllabus would simply be Old Testament stories for the first two years of the course, followed by a life story of Jesus in the third year and a course on men and women who have lived their faith in the fourth year.

A teacher can usually get round the existing syllabuses. For ten years as teacher of Scripture in a Secondary Technical School, I aimed to illustrate the lessons for all age groups with as much material as possible about people who had lived their faith. Children seem to have a great interest, as is natural, in "Muscular" religion. Bishop Selwyn—and characters like him—seem to have a tremendous appeal. The girls loved the stories about "Sister Dora" taken from contemporary books about her.

I still feel that more is learned from teaching the connected life story of Jesus than the use of any number of bits and pieces taken at various stages of the school curriculum.

There is something even to be said in favour of the old policy of setting children to study one Gospel. It at least ensures that children leave school with some knowledge about Jesus.

★

I can see no point in teaching doctrine. In my early days as head I was attracted to a room in which a near riot was in progress. A Scripture lesson was in progress, given by a newly qualified teacher, on "The Atonement". The class was a "D" class. My sympathies were with the victims and I tactfully suggested something more likely to capture their imaginations.

I also believe that bigotry on the part of teachers to be a menace. In Secondary Modern Schools my experience has been that the bigoted religious fanatics are not always the Scripture teachers. I have more than once been disturbed by these bigoted customers verbally flaying a child for some triviality, as if the youngsters had committed "a mortal sin", and ending up with "and what can one expect from people who don't go to church".

I have yet to find that the conduct of children from Church and Catholic Schools out of school hours is affected by the religious instruction inside the schools.

Yet I still hold that there is a place for Religious Instruction in any Time Table. Linked with the Assembly and the general example set by members of staff in the way they live, it can still help children to realise that there are people in need in the world, that they can practically help them and that there are still people even in 1961 who will give up well paid work to work for a pittance for refugees, as missionaries, as doctors in underdeveloped countries, etc. If this be considered unorthodox well perhaps it is, for I am a Unitarian, who learned what good work could be done in religious teaching by working for two years in a Quaker Boarding School.

SOCIAL AFFAIRS

By Arthur Peacock

(Secretary of the Union for Social Service)

Concern for religious and political liberty has been a distinctive feature of Unitarian witness always. This fact should make us specially interested in a new organisation which has lately come into being. It started from an article in the *Observer* by Peter Benenson calling attention to the large number of men in prison all over the world for no offence other than expressing their opinion. This appeared a couple of months back. Within a few weeks a thousand letters were received from individuals and organisations in some thirty countries. Their purport was much the same: "What can we do to help?"

The response from people in Great Britain showed that concern for individual liberty is still very real. Money, offers of help by way of service, gifts of typewriters, all these things came in, to the amazement of Peter Benenson. The outcome is *Appeal for Amnesty, 1961*. This organisation's first job has been to set up a "Prisoner of Conscience Information Centre" to get information, check up facts and keep up a continuous struggle on behalf of those suffering for their beliefs. Information about this movement (as mentioned by "Layman" in the July 29th issue) can be had from 1 Mitre Court, London, E.C.4. Unitarians ought to be among its keenest supporters.

Church and Community

Clifford B. Gird, Secretary of the Christian Citizenship Department of the Baptist Union, has written a useful pamphlet entitled *The Church and Community*. Its aim is to examine the Church's responsibility in the neighbourhood and to enquire what Christian citizenship means in the life of the nation and in the present world situation.

The first section covers the field of local church responsibility and shows the opportunities for service that exist; the second section touches on Christian responsibility in matters of politics, education for leisure, social legislation, while the last section covers world problems such as that of the refugees, the undeveloped areas, defence and disarmament and religious liberty. The pamphlet carries a very helpful bibliography too. In some ways the Baptist pamphlet covers ground very similar to the last two published studies for which our own Social Service Department was responsible. It is pleasing to see that though there may be a wide divergence between ourselves and Baptists theologically, that in the field of social action there is a common concern and a sense of awareness as to the need of creating informed opinion on these vital matters among Church members.

Religious Instruction Study

The work of analysing the answers to the questionnaire on religious instruction in schools, which the Social Service Department is carrying out for the General Assembly, is well on the way. Already some very interesting facts have come to light. We have been surprised to discover that quite a number of our own people are in charge of religious instruction in schools where they work. In one case—Bristol—the recently revised agreed syllabus was largely the work of a Unitarian. Several teachers belonging to other denominations have written appreciatively of it. One important feature of the answers is that the majority of correspondents think the daily act of worship important and favour religious instruction in schools.

It is hoped to present a draft report to the Social Service Department meeting in October.

Faith and Freedom

The first article, *No Longer Alone*, in the Summer number of "Faith and Freedom", by Malcolm R. Sutherland, Jr., is the inaugural address delivered by the writer as President of Meadville Theological School. It is a wise and bracing exhortation which all ministers will feel the better for reading. Mr. H. W. Heason writes on *The Problem of Evil*. He is concerned with evil in human nature, a pressing problem indeed, but not to be separated from the appearance of evil in the entire natural world. The malevolence of the rattlesnake and the crocodile, to say nothing of the repellant behaviour of the insect world, demand a reply from all who would interpret life in terms of goodness. Mr. Heason seemingly holds to some doctrine of primal goodness: "Evil is really a search for the best gone astray" (original sin ?), and attaches much importance to the developments of psychotherapy, this at a time when the psychologists themselves are wondering whether they have really allowed for a subtlety in mental structure far deeper than they have yet penetrated. *The Human Response to an Empty Heaven* (John M. Morris) reminds one of the parable of the man who asked for bread and was given a stone. How barren are the alternatives offered by those who have abandoned all belief in immortality!

A long article on *Unitarianism and Humanism* (Herbert Dove) and yet another on *Theists and Humanists at Worship* (J. B. Tonkin), make one wonder whether this controversy will ever be concluded? Perhaps not. The issue is basically one between naturalism and supernaturalism, and that is very far from being settled. The naturalists have much that is true and useful to say, but why they should feel any compulsion to establish themselves as a religious movement is another question. Paul E. Killinger writes disturbingly on *Do We Really Believe in Democracy?* and the concluding article *This Wondrous Age* (Robert Leitch), though short, betrays much serious reflection on the enigma of life. As usual, the entire number is stimulating and in general very readable.

H.C.

Tagore Centenary Celebration

Yet another impressive meeting to honour Tagore was held at St. Pancras Town Hall on Thursday, 20th July, when Tagore's dance-drama "Shapmochan" (The Salvation) was presented by amateur artists of the new cultural organisation, "Ashor".

Ashor's Vice-President, Rev. R. W. Sorenson, M.P., welcomed the guests and said "we are celebrating Tagore's 100th birthday tonight and we are sure that the presentation of Tagore's dance-drama is most appropriate for this occasion". He also asked the audience to enrol as associate members of Ashor, so that the organisation could get more support. Professor P. C. Mahalanobis, thanked the organisation for inviting and honouring him as the chief guest and stressed that Tagore's basic philosophy was concerned with the harmony of rich variety in the world, there was a fundamental unity that Tagore always emphasised.

The house was full, and the gathering was international. A large number of Unitarians and Brahmos graced the occasion by their

(continued on page 90)

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 13, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30, Rev. JAMES MCCLELLAND
BESSELS GREEN, Old Meeting House, 11, Rev. A. D. BELDEN
BILLINGHURST, Free Church, High Street, 11, Rev. A. PEACOCK
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (August 20), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. H. L. SHORT
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. JOYCE HAZLEHURST
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDWELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Supply
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, no Service
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIERLEY, Unitarian Chapel, 11, VACANCY
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BAXTER
BRISTOL, Oakfield Road, 11, Rev. ARNOLD THOMAS, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11, Mr. KEITH HILL, 6.30, Mr. SIDNEY RER
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Rev. J. QUIRK
CARDIFF, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. SHAW
CHESTERFIELD, Elder Yard Chapel, 10.45, Rev. P. B. MORRIS, 6.30, Mr. F. BURCHER
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Hobyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Mr. COLIN DENCY
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mrs. F. EVANS
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VINEY
DONCASTER, Free Church, Hall Gate, 11, Rev. L. WALLWORTH, 6.30, Mr. H. BROADHEAD
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KIRKHAM
DURNSFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Student
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Rev. D. WEBSTER
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW
EXETER, George's Meeting, South Street, 6.30 (next Service September 10th)
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, (next service August 20th)
GLOSSOP, Hillsdon Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUIRK
GOSSABERG, Meadows Chapel (Farnsworth), 6.30 (next Service September 3)
GUILDFORD, Ward Street Church, 11 (next Service September 3)
HALL CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street (next Service August 27th)
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
HUNSLET, Unitarian Church, Joseph Street, Leeds, 6.30, Mr. G. E. WAINRIGHT
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11, Mrs. F. STOKES and Mrs. R. PORTER, 6.30, Mr. W. WALTERS and Mr. S. FOSTER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. S. PATRICK
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Mr. D. G. WILSHAW-BOWDEN
LEWES, Westgate Chapel, 11, Mr. G. E. PRESTICE
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIMMINS
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TEDDALL
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. PEVER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURRAY
LIVERPOOL, Gateacre Chapel, 11, Supply
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PEVER
LIVERPOOL, Hope Street, 6.30, Rev. ALUN WILLIAMS
LIVERPOOL, Ullet Road, 11, Miss V. M. CONWAY
LONDON, Bell Street, Edgware Road, 6 (no Service during August)
LONDON, Blackheath Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Mr. J. ROBERTS
LONDON, Forest Gate, Upton Lane, 11,
LONDON, Golders Green, Hoop Lane, 6.30, Mr. J. ROBERTS
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service), Rev. R. F. GRIMMOND
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Hanwell High Road, 11, Sunday School, 6.30, Mrs. A. D. MITCHELL
LONDON, Islington, Upper Street, 6.30, Rev. A. V. PEW
LONDON, Kilburn Unitarian Church, Quex Road, 11 (closed for August)
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. ROBERT TAYLOR
LONDON, Mansford Street Church, Bethnal Green, 6.30, Dr. DONOVAN TAIRNEY
LONDON, Richmond Free Church, Ormond Road, 11, Mr. ALEC WELLWOOD
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. ROBERT TAYLOR
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. R. H. BARTON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. S. R. MARTIN (also 6.30 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DEARDEN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
MAGHULL, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Bleakley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Supply
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Mr. LEONARD SMITH
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Supply
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. H. BARTLETT
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Bunchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. W. N. CLARKE
NEWCHURCH (Rossendale), Bethlehem, Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NEWPORT, Isle of Wight, High Street, 6.30, Mr. DEREK STEDMAN
NORTHAMPTON, Kettering Road, 6.30, Mr. P. J. SPENCER
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Mrs. MARY GREGORY
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Mr. A. LEESON
OXFORD, Manchester College Chapel, 11.30 (next Service September 3rd)
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Mr. R. FIELDING
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNDLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. E. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. RABB
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 7, Mr. R. H. TERRY
SHEFFIELD, Attercliffe, 6.30 (no Services during August)
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. H. BROADHEAD
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Miss C. T. HEREFORD
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. CHARTRES
SOUTHEND-ON-SEA, Dursley Road, 6.30, Miss E. M. BUTCHER
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. M. BONNER
STOCKPORT, Unitarian Church, St. Peter's Gate, no Services
ST. HELENS, Corporation Street, 6.30, Rev. ERIC WILD
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Pennard Free Christian Meeting House, 11 (next Service September 3rd)
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. W. M. LONG
TORMORDEN, Unitarian Church, 10.45 and 6, Mr. J. C. TURNER
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EATSON
TROWBRIDGE, Cossage Unitarian Church, 11, Rev. SIDNEY SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Rev. F. H. SHAW, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School (service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 Mr. P. HAZELDINE, 6.30, Mr. C. PENNEY
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MACGREGOR
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WESTON, Flowergate, 2.30, Mr. R. H. TERRY
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Styal, 6.40, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30 (next Service August 27th)

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CLIVE GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2., Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FRANKENBERG, 132 Duke Street, Scarborough, West Australia.
SYDNEY COMMUNITY CHURCH, Austin Road, Seaford (Via) 2, S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Supply, Manse Telephone LA 5320
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARTIN
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. BARRETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, 7, Mr. M. J. WARD
WELLINGTON, Services suspended—Enquiries—Miss Warren, Tel 46-272

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School, 7, Service, Supply

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WANTED to rent by retired lady, an unfurnished flat. Must be in or convenient to London. Miss Griffiths, 20 The Chase, Kingswood, Surrey.

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presence and among those present were Lord and Lady Pethick-Lawrence, Lord Arun Sinha, Dr. and Mrs. J. Goring, Mr. and Mrs. Amit Chanda, Rev. E. G. Lee, Professor and Mrs. Alec Smith, Dr. Robinson, Dr. and Mrs. Salil Ghose, parties from several schools, representatives from almost all the Embassies in London and many literary personalities. At the end of the show Mr. T. N. Kaul, Deputy High Commissioner of India, who represented Mrs. Pandit, gave high praise for the performance, and especially congratulated the two leading artists Miss Monisha Bose and John Barmen (an English boy), the director Mr. Prabhu, sen., and the producers Dr. and Mrs. A. R. Biswas (the Joint Secretaries). He expressed his hope that "Ashor" would continue and fulfil its aim of propagating Oriental Culture in the Western world, by presenting many such splendid performances.

This performance has been filmed by E.M.I. to show at the Edinburgh Festival. The drama has also been translated into various languages—English, French, Russian, German and Spanish.

World Congress of Faiths Conference

Unitarians have always been firmly in favour of better feeling between the followers of the various great religions of the world; it is therefore perhaps appropriate that Unitarians will play a prominent part in the Annual Conference of that Congress, which will be meeting at Selwyn College, Cambridge, during the week-end, Sept. 22-25. The Rev. R. W. Sorensen, M.P., who is Chairman of the Executive Committee of the World Congress, will be making the speech of welcome to the members and friends attending, and will also lead the discussion at the summing-up session with which the week-end will conclude. The Sunday service will be conducted by the Rev. Magnus Ratter, and the Chairman at the series of lectures will be the Rev. John Rowland. Others, non-Unitarians, who will take part in the deliberations will be Sir Basil Henriques, Dr. Leon Roth, Mrs. M. H. Robbins, editor of the Buddhist journal, *The Middle Way*, and Mr. J. Hutton Hynd, secretary of the South Place Ethic Society. The theme of the meetings will be: "The Challenge of Secularism."

Hibbert Houses

The *Cyprus Mail* in its issue of June 18th prints a long account of an interview with the Rev. Griffith Spurham, the Director of Hibbert Houses. The following extracts are taken from the interview.

"The scope of the work of Hibbert Houses has fluctuated side by side with the changing fortunes of the station, and Mr. Spurham has seen it all. Not only, however, has he supervised the running of book-shops and canteens at Nicosia, and ensured that the well-known hooting of the Hibbert House van with its supplies of tea, buns, sausage rolls and newspapers has never failed to be heard each day, but as Director of all Hibbert Houses in the Middle East he has been responsible for the operation of a total of 20 Hibbert Houses in five Middle Eastern countries."

"With a record like this any man could feel justified in resting on his laurels and playing the honourable role of a fine old gentleman with pipe and carpet slippers. But such an idea is ludicrous to anyone familiar with that upright khaki-clad figure with the Hibbert House shoulder-flashes, the twinkling eyes and the ready smile. This is a man in the prime of life, still devoted unsparingly to the welfare of the men and women of the Forces whom he and Hibbert Houses have served so long."

"'Retire?' he said to me with a grin. 'My goodness, no. There's too much to do.' In fact he has recently added yet another duty to the tasks he already performs so ably—the Chairmanship of the Council of Voluntary Welfare Work with the Forces in Cyprus, a body which co-ordinates the activities of five voluntary welfare organizations."

Quote from the Rochdale Calendar

"Whatever worldly-wise folk may say to the contrary, working and helping to support a cause such as ours is a fine and noble thing, and I am deeply grateful to all who do what they can to enable us to pay our way. However, there is little point in working for a religious organization unless we strive to make religion a reality in our lives, and this we cannot do satisfactorily, from a Christian and a Unitarian point of view at any rate, unless we actively join in the Sunday Worship.

Human beings make enough fuss when they are ignored (or imagine they are), yet the Creator and Sustainer of all that is constantly ignored by a large cross-section of humanity—until, of course, they want something which is beyond their power to provide—and it is my firm conviction that this lack of reverence, of gratitude, of humility and of the devotional spirit, is one of the chief causes of the universal unrest and utter confusion which so characterizes our present day world. . . ."

F. W. Barr

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Marriage

McClelland-Whitaker: At Doncaster Free Christian Church, on July 26th, the Rev. James McClelland, minister-elect, Nazareth Unitarian Chapel, Padiham, Lancs, to Miss Anne Whitaker, Manchester College, Oxford.

Ruby Wedding

On August 11, 1921, at Ilford Unitarian Church, by the Rev. Dr. W. H. Drummond—Arthur Wilkinson Urquhart to Brenda Madeline Fyson. Present address: South View Lodge, Bromley, Kent.